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LITERATURE.

Ancient European Philosophy, by DENTON J. SNIDER. Sigma Pub. Co., St Louis, 1903. pp. 730. *Modern European Philosophy*, 1904, pp. 829.

Dr. Snider is already a voluminous author upon topics connected with Greece and with philosophy. In these two volumes his fundamental thought is that philosophy which has been the great interpreter of the thought of civilization hitherto must itself be now interpreted. It can no longer interpret itself. There are many philosophies and our problem is to find the "pan-psychosis that underlies them all." These systems, then, are not fundamental, but a new norm is demanded which shall not be merely a variation of the old. The history of philosophy has its ultimate end with revelation of the new norm which is at heart psychological. Thus a complete reconstruction of the history of philosophy is now imminent. There are three great periods. The Greek starts with a search for nature's being or being itself, the mediæval with the search for God's being, the modern with a search for man's or the ego's being. Greek philosophy is, therefore, the pure ontology or science of being; mediæval philosophy is the ontology of God; modern philosophy is ontology of the ego or self. Philosophy has run its course and psychology now rises to the surface. I must posit the absolute power which posits me. I must determine the norm (God, nature and man) which determines me. Thus, instead of a philosophy of psychology we have before us the necessity of a psychology of philosophy. To unfold this supremely free science or science of freedom is the author's task. The first volume begins with the early Hellenic period and ends with Proclus, and the second begins with the seventeenth century and ends with Hegel, with a supplement on Darwin and physio-psychism. The author has schooled himself by many long years of study and thought for these volumes and they abound in fresh insights rather more than with traces of independent erudition. In very many, if not most, places the author has been content with the secondary sources found in the great histories of philosophy, but in others, especially perhaps in Hegel, he has gone to the sources and presents much matter not found in the histories. His point of view is fresh and even exhilarating, and these two works, especially the first, mark a real contribution which should find wide and hearty recognition in academic circles. The author's style is sometimes a little careless, but its chief fault is that it is too much limited to the jargon of Hegel and the old school of St. Louis. He has pet terms and formulæ which recur, some of them, incessantly, and to some of these, like psychosis, the original meaning, hardly warranted by current usage, has been given, and others are so technically Hegelian that the average reader will fail to see all that they mean to those who write from the inside of this system. Dr. Snider is a unique figure and has had a unique career. A passionate lover of Greece, which he explored on foot many years ago, he is a yet more passionate devotee of philosophy in whose cause he has worked for many years. His productions entitle him to a place among the best score of American thinkers in these fields, and his work deserves better recognition than it has yet had in academic circles.